to the Germans in language, traditions, and customs. The alien character was much stronger in the immigrants who, however, knew German (from Yiddish or from having learned it at school in Galicia), and in many cases had received a German University education and could, therefore, rise quickly in business and enter the professions in large numbers. The Jewish immigrants in France and England were far less conspicuous, being unable to enter the higher social strata in the first generation.

The degree of anti-Semitic feeling depends also on the condition of the people among whom the Jews live. It is strongest when a nation is in distress and seeks for an escape from it—it is in human nature not to accept distress as something inevitable, but to look round for a culprit on whom the blame could be thrown. What then is more natural than that the chosen scapegoat should be a group of people who are anyhow unpopular and on whom feelings of anger and despair can be vented without fear of reprisals! In Turkey, during the War, not the Jews but the Armenians were massacred because they were alien in an even higher degree.

In post-War Germany popular feelings have been stirred by the humiliation of the Versailles Treaty, and this combined with unemployment has prepared the ground for anti-Semitism. All hatred was directed against the Jews because

they were the only alien group in the country which was weak and defenceless against an attack. Moreover, this group contained new-comers from Eastern Europe, Austria, and Hungary, and a disproportionately large number of intellectuals who appeared as leaders among the Progressive and Socialist parties, opposed to the Nationalist-Socialist movement. This opposition was not directed against the Nazi endeavours for a restoration of Germany, but in support of the principles of democracy, to which the Jews have adhered since their Emancipation, and in opposition to the anti-Jewish tendency which, since the very beginning, was an outstanding feature of the Nazi movement* The Nazis